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Editor : Ganesh Lalwani

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Bhagavan Santinath with a torana dated Asadh Sukla 8th, Samvat 1136 (1079 A.D.)

Digambar Jain Temple, Ladnun (Rajasthan)

courtesy Sri Nathmal Sethi





Three images of the Jaina Tirthankaras which have been re-covered from the ground of the Digambara Jain Temple, Ladnun, Rajasthan. Gupta & Mediaeval.

courtesy Sri Nathmal Sethi



On Ahimsa, Non-Violence, or the Way of Reverence for Life

SHREE CHITRABHANU

The first step toward non-violence in the world is to have reverence for your own Self. How can you care for others if you do not first care for yourself ? How can you experience love for anyone if you are carrying anger and hatred toward your own Self ? Where there is the poison of violence, there is no love. A person who is harboring hatred, greed, jealousy, criticism, all dark and bleak emotions and negative thoughts in his mental closet will not experience the nectar of love. It is not possible.

The violence we see in the world today is nothing but the projection of minds suffering from self-hatred. Animals are not so harmful as I have seen so-called civilized human beings act when they live without love and reverence for themselves and for life. Without self-reverence and awareness of life, the human being is a very dangerous beast. He can accumulate wealth and use that wealth to create, buy, and sell more and more lethal weapons for the purpose of killing human beings. He can even be looked up to as a very big man. He can be a senator, a congressman, a president, or a businessman, but his business is the business of blood.

A person can kiss his child and wife in the morning, climb into the cockpit of a fighter plane, and bomb villages a few hundred miles away, killing or crippling many innocent women and children no different from his own loved ones. Modern man with skill, logic, and intellectual prowess can plan and carry out the destruction of thousands of living beings without the slightest regret or feeling. How is this possible ? Because there is a vast gap between his head and his heart. He never asks himself, "What am I doing ? Why am I doing this ? By doing this, what am I going to gain ? What benefit am I bringing to the world at large ?"

Many of us are alarmed and disturbed at the sight of so much violence in the world. What should we do ? Do we have to accept it ? Do we have to feel helpless and give in to hopelessness ? *Sadhaka* is the Sanskrit word for spiritual aspirant. It carries the meaning—not complacent. We need not feel helpless if we know how not to be complacent. *Instead of looking outside of ourselves for the causes of violence in the*

world, we have to look in. We can change the destructive trend into constructiveness if we make changes first in our own inner world. Changes cannot come unless we change ourselves, our thinking, our perception, attitude, especially our greed for wealth and pleasure.

* * *

The first step is to come out of violence in thought. A person who is violent in thought cannot resist bringing that violence into the arena of words. Whoever is nesting violence in his heart will one day, sooner or later, cause it to explode into the field of action. And coming into action, it will destroy the person as well as the environment. It is like a matchstick. A matchstick cannot ignite anything without first igniting its own mouth. Then it burns that which it touches. In the same way, the person who holds such hurtful vibrations ends up goaded by his own violence to kill himself or to be put into that situation where he will be destroyed.

That is why Bhagavan Mahavira said 2500 years ago that to accumulate any weapon of violence is not healthy for the accumulator. It applies to the whole range of our living, from what we choose to put into our stomachs to what we choose to think about. When too many negative vibrations are accumulated, it becomes harmful to the collector—to his body, to his mind, to his emotions, to his life. Where there is only the integration of those vibrations without an attempt to melt them away, it works like an overheated nuclear reactor. The vibrations reach a boiling point and become a threat to life. Such vibrations require dismantlement, disintegration, cooling down.

That is why the spiritual aspirant does not want to carry the vibrations of violence in his body or mind. Meditation is a way to cool them down, to dilute their intensity. If you work in this direction, you can transmute all the negatives into positive constructive energy to make your life healthy, vibrant, and meaningful.

How to begin ? First, you make a conscious decision not to do anything which is harmful to you. You refuse to take any hurtful influence into your body, into your mind, into your life. This step is called *samvara*, stoppage. You tell yourself, "I am responsible for my own life. Now I stop inviting all kinds of negative vibrations into my life. I am moving in a positive direction toward respect for myself and reverence for all life. I want to calm down my vibrations and live as a help and a blessing to life."

We must know that the vibrations of our food and the vibrations of our thoughts are deeply connected. The atoms and molecules we take in as food can increase our physical health and mental clarity, or they can cause restlessness, nightmare, and disease. The difference may not be seen by the eye ; it is felt on the level of inner vibrations.

It is the food we take that sustains the body and it is the body which houses the mind and the mind which transmits our thoughts. If we want to generate thoughts which are pure and noble, first we have to see what kind of vibration we are inviting into our body. If the body is sustained by food which is the product of violence and bloodshed, it will imbibe the vibrations of fear and terror into the system as well. What an animal feels at the moment of slaughter, you know, is no different from what a man feels who is about to be sliced or hanged. All his cells pulsate with panic and fear. The capacity for pain in animals is the same as ours. The look in their eyes as they are dragged away from their dear ones is enough to melt a heart of stone into love.

That is why the great Jaina saint and scholar Hemcandracarya in the *Yogaśāstra* wrote :

ātmavat sarvabhūteṣu sukhaduhkhe priyāpriye/
cintayannātmano'niṣṭām hinsāmanyasya nācaret//

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाप्रिये ।
चिन्तयन्नात्मनोऽनिष्टां हिंसामन्यस्य नाचरेत् ॥

Its meaning in English is as follows :

"All living beings have souls like you. As you like to be happy and do not like to be unhappy, so all beings like to be happy and do not like to be unhappy or in pain./

"If you remain in this awareness, dwelling in your soul, you will not be able to harm, hurt, kill, or cause pain to any living beings. So you will do to others only that which you would like others to do to you.//"

Man is Nature's eldest son. It is our responsibility and our joy to love helpless living beings as the eldest loves and cares for his younger brothers and sisters, with tenderness and a feeling of protection. Unlike animals, we have a voice and a choice. We have the voice to speak out in our own defence. They do not. And we have the choice to be kind or cruel, to protect life or to destroy it.

We no longer need to live by instinctive feelings of fight or flight. Evolution has placed us on the highest rung of the ladder. From here we can experience all the gifts of the universe. We have five beautiful senses, an excellent brain, a consciousness capable of deep thinking and feeling. Why do we not accept this height ? Because we have not recognized the need to move from thinking consciousness to a deeper level, loving consciousness.

If you want to move in this direction, if you want to enjoy the ecstasy of mental peace, and if you want to become sensitive and responsive to life, you cannot continue to take into body and mind the vibrations of pain and cruelty. How can one develop a tender and compassionate heart if he is immune to the spilling of blood ?

Flesh-eating is the small print of violence, war is the blow-up. We can reverse this. One who would refuse to take the life of any living creature as his food would never have the heart to pick up a gun and shoot a fellow human being. In India, the Jainas, who are known to be strict vegetarians, are never conscripted into the army. The government leaders know that Jainas, who would never even harm an insect, would never be willing to fight and kill. In all of known Jaina history, there never has been a war over religion or dogmatic belief. Instead, there is the philosophy of *anekāntavāda*, which encourages everyone to respect and tolerate each other's viewpoints and insights, for though Reality is one, when it comes into expression, it is multi-faceted and relative. Once I asked Chief Justice Kotwal of Bombay whether Jainas were ever found guilty of murder. He was surprised by my question. "Never," he answered, "To my knowledge, there was never a case of a Jaina committing murder."

* * *

After you make the decision not to take in anything which is harmful to your body and mind, the second step comes. It is called *nirjarā*, shedding away. You drop, remove, shed, or bury those hurtful vibrations which you are still holding in your consciousness. They are like stains on the glass of your pure consciousness. The dark heavy colors are staining your natural radiance. If you remove the stains, the hurts, the scars, the ill will, you will see the bright colorless rays of the sun, your pure Self.

In this second step, you sit and ask yourself, "Is my consciousness clean from violence ?" Though your body may be beautiful and though you may be wearing white clothes, you may be in violence. It has nothing to do with outside appearance ; it has everything to do with your inside

vibrations. On that you have to work. It is difficult, I know. These vibrations have gone so deep into the consciousness. When you are about to drop them, many many sharp memories will come, how many hurts you received, how many people humiliated you.

Then you will be tempted to say, "Well, what Chitrabhanu was telling is for him, not for me. How can I give up all the hurts? He did not get so many wounds as I have got !" Comparing yourself, you will go back to the same state of violence and hatred, and you will wallow in that. But it is too short a time, some seventy to eighty years. When we don't have time even to experience peace and love, how can we make time to harbor this hatred and live in this violence ?

Do we not want to go further ? How can we go further if we do not take the step to drop this bag of rocks weighing us down ? We must take this step. And this is the bravest step. It is written in ancient Jaina *Āgamas* : "*Kṣamā vīrasya bhūṣaṇam*"—"Forgiveness is an ornament of the brave." If you want to know the bravest man or bravest woman, see that man or woman who has given up violence and who has forgiven even the enemies. This statement is beautiful. It was spoken 2500 years ago, one penetrating utterance. Seeing that person who forgives even enemies, you will know he is the bravest, she is the bravest. Not brave who fights, not brave who quarrels, not brave who shows animal force. Brave is he or she who goes so high, so very high that from there the person drops all this hatred and animosity and any violence in the valley. You can do it when you have lifted yourself so high.

It cannot happen overnight, because these heavy vibrations are long cherished, long built, long harbored, and longtime tenants. They do not go easily. You have to work again and again and again. You are meditating and all of a sudden, an incident comes before your mental eye, the incident in which you were seriously belittled or put down by somebody. You see yourself in that situation, how you were misused, manipulated, criticized, and that incident raises all your emotions as the storm raises dust. But when dust comes, your eyes are also covered with so many specks of dust that you cannot see. In the same way, when your violence is raised, when the humiliations and hurts come before your mental eye, all is so much swarming around you. The dust particles are swarming. You give up your beautiful meditation and then you are vibrating with that violence. What to do now ?

* * *

That is why the Masters say to take the third step along with the second step. Along with forgiving and dropping those incidents and

sharp rock-like vibrations, you grow something beautiful on them instead. You turn this manure into fertilizer in order to sow a fresh new plant, a positive seed-thought. You stop scratching the dirt of your past which gives you a bad odor. People know it is not good for them to go on scratching their old wounds, but they do it for years and years, till the whole consciousness is covered with that kind of odor. Once that happens, the foul thing goes so deep that not even perfume can remove it. It is like the smell of alcohol in the hospital. One nurse was telling that even though she goes home and takes a bath, that odor does not go from her mind for several days. But this resentment of ours, this anger of ours do not go away for years together. People become full grown adults, but still they hold onto these odorous painful memories.

When I was a monk, I was asked to go and see one lady who was on her deathbed. She was in her seventies or so, and when I went there her daughter told me, "Please, you tell her to call her son. My brother has not been able to come for years to see her because she tells, 'I don't want to see him.' If you can convince her, it will be good. So I went, I recited the *mantras* which are meant in our philosophy for those about to depart, and the lady bowed and bowed, saying "These are good words."

I told her, "Now you love all, you forgive all."

She said, "Yes, I love all, I forgive all."

Then I said, "If you don't mind, now you must bring your son. I heard you have a son."

"No," she shook her head, "That you should not ask. Exclude son and bring all, I can forgive." Can you believe ? She wanted to include the whole universe except one.

She said, "Gurudev, please go on saying the *mantra*, it's a good *mantra*, but I am not going to give up my hatred toward that son who did not listen to me and married against my will a girl from another caste." That was his fault. He had married a girl who did not belong to his mother's caste. So even on the deathbed, violence does not go. How deep it has gone !

When we know that every thought we have penetrates our cells and activates our glands, that every vibration of resentment and bitterness causes us pain and invites the germs of disease, then we are determined

to drop them. If one keeps holding onto a longtime pain, one will feel the pain of self-destruction. If you know that someone harbors resentment against you, and you want to retaliate, you are increasing the load of negative vibrations. You are inviting negative feedback and reaction. You are accelerating and escalating your own form of war. And war we see outside is no different from this. That is why somewhere, somehow, someone has to bring an end to these feelings. At least by getting rid of these tendencies in your own consciousness, you are not adding more violence and more destructiveness to this already burdened world. On the contrary. By clearing your consciousness and making the whole area clean, you are carrying a clean and pleasant fragrance wherever you go.

After all, the theory of vibrations is the theory of multiplication. The pebble you drop into the water spreads in larger and larger concentric circles and reaches the opposite shore. If you drop a violent thought into the universe, it multiplies. Panic breeds panic. Fear breeds fear. Violence breeds violence. Why not choose to stop this cycle of violence ? Why not drop a loving thought into the universe and watch its positive effect ?

There is already the natural process of decay and decomposition of matter going on in this universe. There is no need for man to add to that process. Instead, if you mentally prepare and watch in your meditation that you are dropping all the bleak, heavy, and dark vibrations clouding your consciousness, you will see that they are going out. You are throwing them out. Afterwards, there is no need to scratch and look at them again and get the foul odor.

What you have to do is plant a small seed of *maitrī*, amity, which will absorb that manure and turn it into fertilizer. You will see that sometimes roses and fruits grow where garbage has been thrown. These plants have the capacity to turn even garbage and manure into flowers and fruits. In the same way, when you sow a right positive thought and allow this thought to turn over in the ground of your being, it becomes transformed. It will grow a feeling of love, of reverence, of friendliness, of amity. A beautiful seed-thought can transform those buried vibrations into useful fertilizer and permeate strength and positive feeling in your whole consciousness.

* * *

Once there were two boys who wanted to tease an old sage and prove that he was not wise. One of them caught a small bird and held it behind his back. The boys challenged the sage, "Is the bird alive or 'dead ?" If he answered, "Alive," they were going to crush its neck.

If he answered, "Dead," they were going to let it fly away. In this way, they would prove that the wise man did not know everything. While they waited for his answer, the old sage paused and looked them in the eyes. Then he spoke these words, "It is in your hands."

This is the point. How we live is in our hands. We can live as a blessing to life or we can live as a curse to life. We can live in friendship and reverence for life, or we can live in animosity and violence towards life. We can protect or destroy, love or hate. It is in our hands. No outside forces, no God or gods are controlling you. You have the innate right to exercise your free will.

Will you choose to love yourself ? Ask yourself, "Do I have reverence for my life ? Am I choosing to nourish my body with healthy nutrients which are not tainted with bloodshed and violence ? Am I weeding my mind of negative thoughts and nourishing it with thoughts of well-wishing for the health and harmony of all living beings ?"

When you wish all well, you are wishing yourself well also. You are a living being. You are including yourself. You are excluding none. By cultivating those thoughts which are beneficial to all, the benefit comes back to you. The plants which you sow blossom in your life. *Your well-wishing to all living beings creates around you a field of vibrations which attract health, happiness, prosperity, and peace to you.* By freeing others from pain and suffering, you are freeing yourself. In this way, you feel intimately the positive effects of your own generous approach to life at large.

Live and help to let live, this is the main theme of Jaina philosophy. What you want for yourself, give to others. Do you want to live ? All life wants also to live. So allow all life to have the same opportunity as you to grow and evolve and live in their own way. Giving space to others, you feel spaciousness expand in you and open your heart. Past negative vibrations melt away. Love blossoms and you no longer have any self-hatred. You feel confidence in your natural capacity to love. You fall in love with your own Self. That is the greatest step. For to love oneself is to live with a forgiving heart. And living with a forgiving heart is to care for others as one would care for oneself.

Revere your own Self and you will revere all life. See the flame of life in you and you will see the precious divine spark in all. Keeping yourself in this flow of awareness, you will not be able to cause harm either to yourself or to others. So to erase violence in the world, first erase it in yourself.

* * *

The vibrations you carry echo in the universe. Flow in harmony with life. Feel your life force pulsating within you. Feel the abundance of blessings within and all around. Cultivate prosperity-consciousness. Everywhere see plenty, never let your consciousness perceive lack and emptiness. Meditate on these seed-thoughts, "I am life. I am conscious energy. I am a living flame ascending upward, always reaching for a higher level of understanding. All life is evolving as I am. All life is sacred and precious, as is my life. So let me live as a friend to all life. Let my family and friends know me as a gentle soul who feels the pain of suffering living beings and who has the courage to live as a blessing and a protector of all living beings."

When you live in the light of this awareness, you are connecting with the pure stream of universal consciousness. You are living at the heart of life. You are lifting your consciousness to that height where you feel one with all those souls who from all times and all places perfected themselves and became universal. You are one with the immortal stream of amity and friendship for all life. Self-pity and fatigue are evaporated. Every moment uncovers your unique purpose in life, your means of creative expression to enable you to share this purpose and fulfil your commitment to all life.

The time is now. If not now, when ? The call of departure comes to all, sooner or later. Without warning, all must go. All must go without taking anything with them. All must go empty-handed. If you have lived a life of greed and dependency on transient pleasures and possessions, the emptiness will be felt. But if you have lived a life to bring out your reverence for life, you will experience the fullness increase. If you have invested your time and energy in your inner treasure of living vibrant consciousness, surely you will not go empty-hearted. If your living has added to the positive vibrations of the world, to the peace, love, and harmony instead of to the violence, your good vibrations will be waiting to greet you. What you prepare here, you reap there. There and here are not different.

So nourish this body and mind with the best nutrients of health and fresh positive thinking, shape your own destiny with loving hands, and invest in your life for the sake of ever-living life. In this flow, you can experience the luminosity of your limitless consciousness, you unveil the mystery of eternity, you enjoy the uninterrupted bliss of your fully realized being.

Edited by Clare Rosenfield (Brahmi)

RATHANEMI

GANESH LALWANI

The day when the clouds were hanging on the cliffs of Mount Ujjayanta, the day when there was every possibility of rain coming down in torrents, Rajimati, daughter of Ugrasena of the Bhoga clan was traversing the holy path of the valley. She had given up all the pleasures and wealth of this mundane world because Aristanemi of wide fame was coming to court her as his wife but feeling unbearable in the mid-way about the agony of animals brought for royal banquet he renounced the world and ascended the Mount Ujjayanta. That was why she was moving on his track by ignoring all the entreaties and requests of dear and near ones. Whom she could not meet in this life she wanted to meet at Isat Pragbhara on the crest of this universe.

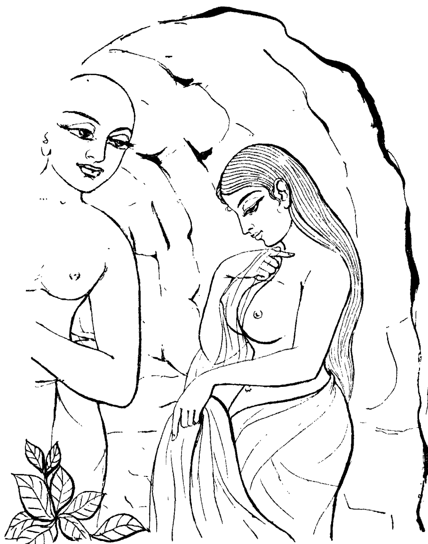
But before she could move very far a tremendous gale obstructed her path. In a few seconds it began to rain heavily. Thunders began to rumble and their echo could be heard from all directions. In that gale and rain Rajimati moved upwards as there was no shelter nearby. At last finding a cave she entered into it.

Being narrow the interior of the cave was dark. Besides, the darkness of the clouds had made it still darker. As far she could see she saw no one and there was no chance that anybody would come all on a sudden in that gale. So she removed the wet clothes from her body and spread them on the ground after rinsing them.

But in the interior of that cave was staying Rathanemi the younger brother of Aristanemi after taking initiation in Sramanahood. When Rajimati entered that cave he was in meditation. But after a little while when he opened his eyes he saw Rajimati at the entrance completely divested of her garments. Her beautiful body was still wet and was as smooth as a petal of a lily. Suddenly he felt an irresistible passion to have her close in his arms.

Rathanemi left his seat and rose. He felt as if the creator had created that form by concocting the dust of moon-beams. Ravished by the sight of the flowering beauty of her youth he could not restrain the temptation of looking at it from near. So he moved towards her slowly enchanted as it were by the graceful curves and the glowing complexion of her heavenly form.

Rajimati would not have been so startled if there was a crash of lightning near the entrance of the cave as she was seeing a monk in front of her. In an instant she covered her breasts with her hands and sat down. Then lifting the wet cloth any how she covered her body.



...to look at the unparalled beauty of your form, to get the nearness of your youth, how eager is this universe ! Your beauty is a marvel.

Rathanemi was looking at her without a wink drinking the nectar of her beauty for the flowering of which he felt all that was most beautiful in the world had made their contribution : her elongated eyes she got from a doe, her gait from the swan, her softness from cakori who lived on moon beams. And that was why she was so beautiful, wondrously fascinating.

Rajimati by that time stood erect before him.

Looking at the downcast eyes of Rajimati Rathanemi said, 'O beauty, I want to know who you are ?'

Without raising her eyes said Rajimati harshly, 'Monk, unbecoming is your question, still more unbecoming is your behaviour.'

Rathanemi was hurt. He said, 'O beautiful one, what unbecoming you have seen in my behaviour? I am Rathanemi of the Andhaka Vrsni clan. You know not, to look at the unparalled beauty of your form, to get the nearness of your youth, how eager is this universe ! Your beauty is a marvel.'

Rajimati raised her eyes and began to look at Rathanemi's face. She felt no delight in this unrestrained praise of her beauty. Her heart ached. Did her beauty deserve such praise ? Oh no. Otherwise her beauty would have stopped her betrothed from renouncing this world.

Rathanemi said loudly, 'Do you hear me, my love ?'

Rajimati looked at him with her sorrowful eyes. She said, 'O scion of the Vrsnis, it's not the proper mode of addressing the nuns.'

'But I am addressing the woman whom I desire.'

'But I can't be the woman of your desire and you are forgetting that you are a monk.'

'O hearken me, one with beautiful lips, I have not forgotten that I am a monk. But at this moment I want to drink the nectar of your lips, my bosom eagerly waits to be tormented by thy firm and high breasts. The light radiating from your eyes are entering in my veins like melted fire. O one with slender waist and beautiful hips, grace this moment by the pleasures of love. Sramanahood can be embraced at any time but youth will not last for ever.'

Rajimati stepped backwards uttering a cry as if the poisonous breath of a venomous snake had touched her body. Rathanemi was standing before her obstructing the path with what unquenchable desire!

Rathanemi said, 'O gazelle-eyed one, your age is not ripe enough to be a nun. I can perceive a dreamy desire of ketaki flower on your red lips which are eager to press the lips of your lover. Your shoulder is as white as campaka flower...'

Cutting him short in the middle said Rajimati, 'Vrsni, your praise must have a limit. I can't stand any more. Please let me be alone.'

'But why ?' said Rathanemi with a look of pain in his eyes. 'Am I not fit for your love ?'

Rajmati's throat choked with emotion to give him an answer. Was she not eager for love ? But then how that other Vrsni, the very god in the shrine of her heart gave her up in a moment . But no...

Rathanemi was looking at the internal conflict of Rajimati with the intense passion of a lover. Suddenly he said, 'O one with beautiful form, does my intense passion create any ripple in your heart ?'

Slowly said Rajimati, 'Transcient pleasures of love are frail and unreal. I shall never have any desire for them.'

Rathanemi was standing with his head hung. And in her own thoughts Rajimati was looking absent-mindedly towards the distant valley majestically mingling in the horizon. Heavy rain had slowed down. The wet air was fragrant with the smell of wild flowers.

Gently turning towards him Rajimati said, 'If you had been Vaisravana in beauty, Nalakuvera in grace, or even the king of heaven, still I would not have desired you.'

As if tearing his heart out Rathanemi wanted to dedicate it at Rajimati's feet. He said, 'O beautiful one, don't be so cruel towards me.'

Rajimati felt a pain in her heart for him. She was hearing the cry of Rathanemi's heart which was even louder than the murmur of the rivulet fed with rain-water nearby. Could she be so indifferent towards him and his pangs of love ?

Suddenly a new light dawned in her eyes. Feeling compassion that glorious one amongst men left this world. She should have to adopt that same compassion. She had to bring Rathanemi on his own track. She could not allow him to float like an insignificant straw in the torrent of desire.

Rajimati slowly advanced towards him and said in a soft voice, 'O scion of the Vrsnis, you have been born in a high clan. Can you be like a Gandhana snake ?'

Rathanemi looked astonishingly towards her. 'What do you mean by that ?' he said.

'What do I mean ? Agandhana snakes prefer to die in fire than to take back the poison given out. But you are eager to take back what one has left.'

Rathanemi partly understood it but partly not. For that reason he looked askance at her.

'I am like the poison', said Rajimati. 'Whom my father wanted to give me without accepting me ascended the mountain. I am going to take initiation from him. Still can you desire my person ?'

Casting his eyes down Rathanemi remained silent standing like a statue. What he had done by being overpowered by a momentary passion ? He had not only stained his clan but had also insulted the once-betrothed wife of his elder brother. Disgraced was his life, his asceticism.

Tears rolled down his cheeks. Rajimati's heart also softened with understanding. She said, 'The fire of your passion has been put out by the sacred tears of your repentance. Forget the past. Endeavour for what is eternal.'

He saluted Rajimati bending a little. Then he left the cave. The sky had also began to clear.

Tirthankaras, Pratyeka Buddhas And The Ascent Of Man

P. C. DAS GUPTA

Since the era of scientific researches initiated in the last century by Charles Darwin, Thomas Henry Huxley and other stalwarts much truth in respect of the evolution of man has been revealed. The gradual discovery of fossil man in Europe, Africa and Asia by explorers and scientists have helped reconstructing some of the most important accounts of the history of the *hominids* who evidently passed through various stages and branched off in situations profoundly enigmatic for convergent, disappearing or parallel features and tendencies in respect of members representing distinctive physical structures and attitude towards subsistence in their peculiar environments. In this field of investigation the views of Darwin could be prophetic at times. As J. S. Weiner has pointed out, "In the *Descent of Man* (published twelve years after the *Origin*) he made 'predictions' about the earlier stages of human evolution. The remarkable accuracy of his reconstructions has not perhaps been fully appreciated. Darwin did in fact depict the main features of two stages which now a days we should see as corresponding to the *Dryopithecus* level (roughly 20 million years ago) and the *Australopithecine* level (roughly 1½ million years ago)".

(*Foreword* to the *Guide to Fossil Man* by Michael H. Day, Cassel, London 1965).

By the efforts of anthropologists, palaeontologists and archaeologists uptil recent years the gradual progress of *hominids* from their most primitive stage ushered perhaps by apes like the *Ramapithecus* of the Indian Siwalik and their corresponding members of Kenya in Africa and elsewhere in the prehistoric world has been studied with brilliant results. Whether from Taung (Tswana), Sterkfontein or Ternifine in Africa or from Swanscombe (Britain), Fontechevade (France) or Heidelburg (Germany) in Europe or from sites in Java and China among a list of other places, the physical remains of early man appear to be of perpetual interest. The dedications of scholars in the field amidst ancient formations, deposits and silts have brought to light different physical structures and cranial features of early man. The current researches have shown that the *Ramapithecus* with its insipient characteristics anticipated the emergence of man as early as about 14 million years before present. Surprising discoveries in the Olduvai Gorge in the Serengeti Plain of Africa as also



Mysterious human foot-prints at Bambuzi in Southern Rhodesia, Africa. These seemingly sacred carvings might be the work of wilton people about 6,000 years ago.

at Lake Turkana and at Ethiopia in the same continent have indicated that the *hominids* of parallel lines with degrees of physical evolution appeared in the scene about 2 million years ago and in earlier times. In this connection it has been held by prehistorians that the *hominids* in course of their slow and diverse process of development engaged themselves in food-quest and eventually after thousands of years since the recognizable beginning of their career on earth their style of survival changed from food-gathering to food-growing. Originally relying on nuts, fruits, edible roots etc. in an arboreal environment the ancestors of man changed their food-habit in different climatic environments at least at particular regions. An excerpt from an article published in *Time*, Nov. 1977, as given below sums up the trends as best as possible.

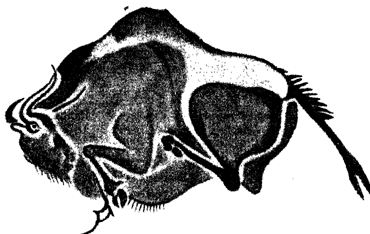
"Anthropologists now believe that man's family tree goes back to a primate called *Dryopithecus*, a true ape that appeared about 20 million years ago. Much later—by 14 million years ago the *Dryopithecus* line had split into three branches. One branch evolved into the ancestors of to-day's great apes—the gorillas, chimpanzees and orangutans, which are man's closest living cousins. Another produced a creature called *Gigantopithecus*, a huge ground ape that roamed the valleys of Asia for a few million years before it became extinct. A third branch gave rise to *Ramapithecus*, which most anthropologists believe was a distant ancestor of man.

"The cause of the changes can be traced, at least in part, to plate tectonics, the movement of the great crustal plates that ride on the earth's semi-molten mantle and provide its solid outer shell. Some 45 million to 50 million years ago, the plate that carries the Indian subcontinent

was pushing up into the underbelly of Asia, slowly thrusting up the massive mountain range now called the Himalayas. This new barrier to global wind circulation helped change weather patterns, altering average temperatures around the world. By about 14 million years ago, climates that had been tropical had turned largely temperate, jungles had thinned out, and fruits and nuts normally available year round began to appear only seasonally.

"The changing food supply offered new opportunities for feeding outside the forest. Some of the forest-dwelling apes began venturing into the savanna, or grasslands, in search of food such as roots, seed and finally the meat of other animals."

The entire episode including the stratigraphic position of fossil man has illuminated a history that is fascinating and enigmatic from diverse points of view. Nevertheless, the general view-point with regards to the life of our ancestors may not appear satisfying if the emphasis is given on food-quest only. One may be eager to learn about their inspiration and evaluation of ethics, justice and what is beautiful. While the upper Palaeolithic art of France, Spain and other places will throw light on this subject, the prehistoric cult-figurines as found in Asia and Africa will indicate how traits like involvement in respect of the mystery of life and devotion towards the glory of nature had been enrooted in the culture



Painted bison in its moment of inexplicable glory in the palaeolithic cave at Altamira in Spain.



Adoration of a naksd saint or a hero. Prehistoric painting in a rock shelter at Cogul near Lerdia, Spain.

of man within several thousands of years before the beginning of the Christian era. As famed archaeologist Jacquetta Hawkes had observed,

"The self-consciousness that intensified with the elaboration of the cerebral cortex, making man more and more aware of his actions and his separation from nature, was to take two main and opposing directions. One was towards controlling the environment. This led immediately to tool-making and then on to the whole accelerating course of our technical and scientific advance. Here analysis, breaking down of the whole into manageable parts, has been the means, and the ends are wholly practical and material. The other direction is towards reuniting the part with the whole, man with the universe from which his consciousness seemed to divide him. This way led to ritual, art, religious faith, mysticism and some aspects of philosophy."

(*Prehistory and the Beginning of Civilization*, UNESCO 1963, by Jacquetta Hawkes and Sir Leonard Woolley, pp. 105-6).

As it seems, the mysterious history of the *hominids* might have sparkled with inspirations and certain realizations in remote antiquity. Such ascent of man appears likely in the perspective of myths and progress of culture. This was perhaps as important as the quest for food before Holocene. Here we may recall the glory of Egyptian god Thoth or Tehuti who is sometimes represented as the divine baboon or dog ape (*cynocephalus*) worshipping the Sun. The deity being both a divine healer and an embodiment of wisdom was addressed by the great god Ra as follows :

"For thee, O Thoth I shall make a resplendent abode in the great deep and the underworld which is Duat. Thou shalt record the sins of men, and the names of those who are mine enemies ; ...

"So came into being by his power the ibis, the crane, and the dog ape, the messengers of Thoth."

(Donald A. Mackenize : *Egyptian Myths and Legends*, p. 11).

In Indian mythology the monkey has at times an exalted position in respect of purity, faith and devotion. Apart from the role of Hanumana, the devoted follower of Rama, the *avatara* of Visnu, the cosmic deity, the monkey appears as a cognizance of Jaina *Tirthankara* Abh-i nandananatha and the Buddhist legends contain the story of the noble *Mahākapi* who was all intent to save his followers at the cost of his own life. As late as seventh century A. D. the Chinese pilgrim Hiuen-tsang refers to monkeys who offered honey to the Buddha near Vaisali.



A scene envisaging Siva Pasupati or a supreme meditation as that of a Jina or any other saint of distant past The motif is carved on a seal from Mohenjo-daro, Pakistan.



A sculpture of alabastel that may represent a royal philosopher absorbed in meditation. Mohenjo-daro, Pakistan.

"The pilgrim next tells us about the Monkey Tank, which was to the south of a stone pillar about 50 feet high surmounted by a lion, at an Asoka tope, to the north-west of the Relic Tope. He says the Tank (or Pond) had been made by monkeys for the Buddha, and that the latter resided at this place. Near the west side of the Tank, he continues, was a tope on the spot at which the monkeys took the Buddha's bowl up a tree for honey to give him ; near the south bank was a tope at the place where the monkeys presented the honey ; and near the north-east corner of the Tank was a picture (or image) of a monkey."

(Watters : *Yuan Chwang*, Vol. II, p. 65).

As Watters has pointed out,

"The story of a monkey or a flock of monkeys (or apes) presenting wild honey to the Buddha is told with variations in several Buddhist

scriptures. In some the scene of the story is laid near Vaisali (and our pilgrim, it will be seen, tells of a troop of monkeys offering honey to the Buddha at this place), in some at Sravasti and in some at the Natika village."

(*Ibid*, Vol. 1, p. 301-310).

Another story also recalls how Upagupta "was born as a monkey (or ape)" in one of his previous births and "became the chief of a troop of monkeys living at Urumanda". It is told that "he made offerings and shewed much kindness to 500 Pratyeka Buddhas who were living on another part of Urumanda. The merit of his conduct to these worthies brought the monkey birth as a human being in his next existence, and in it, as the bhikshu Upagupta, he rose to be a most successful preacher, a peerless saint, and a Buddha in all but the bodily signs."

(*Ibid*, Vol. 1, p. 311).

Though it is difficult to discover human enlightenment in respect of the mystery of eternity in the palaeolithic art of man still the paintings and sculptures of the age convey at times some of the feelings of the artists which are noble and at the same time enigmatic. Thus, the painted bison shown as recumbent in the palaeolithic cave at Altamira in Spain has the sublimity and repose of an icon. The prehistoric 'ritual scene' at Cogul near Lerida in a Spanish rock-shelter visualizes a naked man who stands rigid and aloof being surrounded by women. It is yet to be decided whether the subject depicted here is connected with some unknown phallic worship or it depicts an account of a saintly hero surviving the ordeal of temptation. Here it may be recalled that explorers have noticed carved human foot-prints at Bambuzi, 27 miles of Wankie in Southern Rhodesia. (Neville Jones : *The Prehistory of Southern Rhodesia*, Cambridge 1949, fig. 38, p. 67). After investigation the explorers could form then "no conclusion than that the carvings were the work of Wilton people." The latter represented, as it appears, a microlithic culture of the African Late Stone Age of about 6,000 years ago. In fact, the aspect concerning the quest of beauty in the ancient world by early man and his realizations of the glory of life and eternity could lead to culminating ideals of meditation in Mohenjo-daro as it has been manifestingly proved by the famous motif of what may be recognized as Siva *Pasupati* or an apostle absorbed in contemplation and the sculpted image of a royalty seemingly engaged in *dhyāna*.

The subject was discussed by the writer during a lecture delivered by him in the Asiatic Society in Calcutta on 25th March, 1980.

The Jaina Doctrine of Naya : Its Implications and Importance

S. B. P. SINHA

At the very outset, it would not be out of place to state here that logic and epistemology have been given important places in the history of Indian philosophical thought right from the very beginning. So, it is not fair to see only metaphysical speculations here. Kautilya declared long ago thus : "*Ānvīkṣikī* (logic) has ever been esteemed as the lamp of of all sciences, the resource of all actions and the shelter of all virtues."[1] Without entering into details, it can be safely said that logic and epistemology find significant places in philosophical scheme of things here. Of course, these have been mostly used to advocate particular ontological constructions and, so, sometimes, logic has been regarded to be something like subservient to metaphysics and religion. This is, of course, true to a great extent so far ancient schools of Indian logic are concerned but that does not mean that it has been neglected or underrated. As a matter of fact, Indian logicians, specially those belonging to the mediaeval age, made significant contributions in the field of logic and here the role of Jaina logicians cannot be ignored. They really made logic as something independent of metaphysics and religion. Dr. Satischandra has observed thus in this context : "By about 450 A.D. the Buddhist logician Dignaga and the Jaina logician Siddhasena Divakara, by differentiating the principles of logic from those of religion and metaphysics, laid the true foundation of what is termed the mediaeval school of Indian logic."[2] These mediaeval logicians were not so much concerned with ontological categories which occupied pivotal position in the ancient logic but they attached more importance to the analysis of knowledge—specially, means of valid knowledge and such other allied problems (*pramāṇa* etc). Here we are tempted to add further in this context that one can study and find even elements of logical and linguistic analysis[3] in Indian philosophy. We may observe here that the Mimansa school and the school of Grammarians propound their theories of meaning in their own way which testify to the fact that they were anticipating the modern theories of logi-

1 Quoted by Dr. Satischandra Vidyabhushan in his book, *A History of Indian Logic* (before preface) (Published by Calcutta University, 1921).

2 *Ibid.*, p. 158.

3 Dr. G. Mishra's *Analytical Studies in Indian Philosophical Problems* (Published by Post-Graduate Dept. of Philosophy, Utkal University, Bhubaneshwar, 1971) may be studied for further details.

cal and linguistic analysis in their own way. Likewise, Jainas in their own way have made remarkable contributions in this direction as well, to some extent.

After making these critical observations, now we come to the Jaina logic—specially to the doctrine of *nayas*. Both *pramāṇa* and *naya* have been given their due by Jaina philosophers, Umasvami rightly thus asserted : "*Pramāṇa nayairadhigamah*."[4] This means that *pramāṇa* and *naya* play their roles in right knowledge. *Pramāṇa* is the means of valid knowledge whereas *naya* is the standpoint from which one knows things and beings. This conception of *naya* is the unique feature of Jaina logic and epistemology but the problem of *pramāṇa* is tackled by all systems of Indian philosophy. So, the doctrine of *naya* deserves special attention here. Before discussing this doctrine further, it would be proper here to distinguish *naya* from *nikṣepa* because both appear to be relative concepts. It is rightly observed in this context thus : "*Nikṣepa* is an aspect of the thing itself. *Naya* is a point of view from which we make some statement about the thing. ... If we consider the statement merely as such, its point of view is *naya* ; if we consider the fact which justifies the point of view it is *nikṣepa*."[5] So, it becomes clear that *naya* is the standpoint of the knower which gives partial or relative knowledge of a thing. Here we may make it more clear and consistent by pointing out that Jainas propound the theory of *anekāntavāda* and they hold that things have infinite aspects and only a Kevali (omniscient being) can know things in its all aspects with all its ramifications. Ordinary imperfect beings can know things only partially from a particular point of view. So, they advocate this doctrine of *naya*. Thus, the doctrine of *naya* may be considered to be the logical corollary of the doctrine of *anekāntavāda*.

Before this is further discussed, it may be mentioned here that Siddhasena Divakara was perhaps the first Jaina writer on systematic logic. Samantabhadra (607 A.D.) wrote *Āptamīmānsā* and this is concerned with exhaustive and critical exposition of the Jaina doctrine of *naya*, specially *syād-vāda* or *sapta-bhaṅgi-naya*. Umasvami and other Jaina philosophers have also treated this problem of *naya* quite clearly and critically.

4 *Tatvartha Sutram*, 6 (p. 13) by Umaswami, edited by J. L. Jaini (Republished by Barrister Champat Rai Jaina Trust, Delhi, 1956).

5 *A source book in Indian Philosophy*, p. 253. (edited by S. Radhakrishnan and Charles A. Moore, Princeton, New Jersey, 1957)

Now, it is proper to come to different kinds of *naya* as propounded by these philosophers. Here we may quote Dr. Mahadevan who says thus in this context: "There are many standpoints ; and there are many ways in which they may be classified. One mode of classifying them is into those that relate to generality or identity (*dravyāstika*) and those that relate to particularity or difference (*paryāyāstika*)."[6] Three nayas, namely, *Naigama-naya*, *Samgraha-naya* and *Vyavahāra-naya* pertain to the former class whereas, four *nayas*, namely, *Rjusūtra-naya*, *Sabda-naya*, *Samabhirūḍha-naya* and *Evambhūta-naya* belong to the latter class. Thus, these are seven nayas from one point of view. Umasvami also declared thus :

"*Naigama samgraha vyavahārarjusūtra śabda samabhirūḍha Evambhūta nayah.*"[7]

Thus, there are these seven important standpoints of views, namely, figurative, general or common, distributive, immediate, descriptive, specific and active points of views. *Naigama naya* or figurative point of view is also understood or interpreted as 'the non-distinguished' or 'the non-analytical point of view'. Here, the object is considered as possessing both general and specific properties and no distinction is made between them e.g. when we use the word 'the bamboo' we mean thereby that it possesses both general properties (which are shared by other trees) and specific properties (confined to the bamboo alone). Dr. Satischandra[8] interprets it like this. But J. L. Jaini[9] means by *Naigama naya* (in his comments on *Tatvārtha sūtram*) something like figurative point of view. This is something like speaking of a past or future event as the present one. e.g. Lord Mahavira attained liberation today (one says on the Dipavali day). Here, the present is used figuratively for the past. Secondly, *Samgraha naya* is the collective or class point of view. Here, the generic properties are given prominence whereas particular points are ignored, e.g. when the word substance or *dravya* is used for it as a class which signifies all types of substances. Thirdly, *Vyavahāra naya* means the distributive point of view according to Jainas. It also means the practical point of view. Here, the particular aspect is taken into account in lieu of the general point of view, e.g., the mango tree and not the tree in general. Fourthly, the *Rjusūtra naya* is the immediate point of view

6 *Invitation to Indian Philosophy*, p. 93, by Dr. T.M.P. Mahadevan (Arnold-Heinemann Publishers, New Delhi, 1974).

7 *Sutra* 33, (*op. cit.*, p. 30 a).

8 *Op. cit.*, p. 170.

9 *Op. cit.*, p. 30 b.

or is concerned with the actual condition of the thing—without any reference to the past or to the future. e.g., my son as he is today. He might have been prince in his previous birth. Dr. Satischandra Vidyabhusan has aptly remarked thus : "The method of *Rjusūtra* recognises the entity itself (*bhāva*), but does not consider its name (*nāma*) or image (*sthāpanā*), or the causes which constituted it."[10]

Now, the *Sabda naya* is the method of correct nomenclature. This also takes into account grammatical correctness and propriety of expression. In fact, the last three *nayas*, namely, *Sabda*, *Samabhirūḍha* and *Evambhūta nayas* are concerned with proper and appropriate use of words. Broadly speaking, all these three are different kinds of the *Sabda naya*, better understood as *Sāmprata*, (the suitable), *Samabhirūḍha* (the subtle) and *Evambhūta* (the suchlike). In *Sāmprata naya*, the word is used in the conventional sense. e.g. the word *Satru* in sanskrit means destroyer but in the conventional sense it means only 'enemy'. In *Samabhirūḍha naya*, one particular word is selected out of many synonyms according to etymological considerations. This also means thus as giving a word one fixed meaning out of its several meanings. Lastly, in *Evambhūta naya*, the proper word is used which is justified by its actual present state, e.g., to call door keeper as such when he is actually on duty of watching. Before we conclude our discussion of these seven *nayas*, we may again mention here that *Naigama*, *Samgraha* and *Vyavahāra* nayas are known as *Dravyārthika nayas* because they are concerned with the standpoints of the substance (or Dravyas) whereas *Rjusūtra*, *Sabda*, *Samabhirūḍha* and *Evambhūta* are described as '*Paryāyārthika nayas*' because they are point of views concerning attributes or modes (or *paryāya*.) Similarly, first four '*nayas*' namely *Naigama*, *Samgraha*, *Vyavahāra* and *Rjusūtra nayas* are named as '*artha-nayas*' or object-standpoints because they relate to objects or things. Whereas last three, namely, *Sabda*, *Samabhirūḍha* and *Evambhūta* nayas are known as *Sabda nayas* because they are concerned with proper use of words. So, they are word standpoints.

After briefly discussing these seven *nayas* now we come to the famous doctrine of *syādvāda*. This is said to be the most important application of the doctrine of the '*naya*'. According to this doctrine, every judgement should be qualified with the word *syāt* or 'may be' or 'somehow' in order to emphasise its relative character or partial character. As pointed out earlier, this follows from their theory of *anekāntavāda*. This theory is something like the theory of the logical relativism. It is neither scepticism

[10] *Op. cit.*, p. 171.

nor agnosticism as some might think it to be. Similarly, it has to be distinguished from the pragmatic theory of judgement as advocated by Schiller. This is because Schiller and other pragmatists naturally have idealistic leaning whereas Jainas are avowedly realists. So, this is the theory of realistic relativism.

Now, we see that the doctrine of *saptabhangī naya* is the most important application of this theory of *syādvāda*. We have pointed out earlier that Samantabhadra (600 A.D.) has presented an exhaustive and critical exposition of this doctrine in his celebrated work *Āptamīmānsā*. Umasvami and other Jaina scholars also attached considerable importance to this doctrine in their works. Bhadrabahu has also mentioned this doctrine in his *Sūtra-kṛtānga-niryukti*.[11] This doctrine formulates the following seven forms of judgement :

1. *Syāt asti*—May be, it is.
2. *Syāt nāsti*—May be, it is not.
3. *Syāt asti nāsti*—May be, it is and is not.
4. *Syāt avaktavyah*—May be, it is indescribable.
5. *Syāt astica avaktavyah*—May be, it is and is indescribable.
6. *Syāt nāstica avaktavyah*—May be, it is not and is indescribable.
7. *Syāt astica nāstica avaktavyah*—May be, it is, is not and is indescribable.

The first two forms are simple affiramative and simple negative forms of judgements and the rest are more or less combinations of these two basic or elementary forms of judgements or propositions. We shall try to explain and illustrate them further. As shown earlier, the significance of this theory is that our knowledge regarding anything is relative or conditional. It contains only relative or partial truth. To consider it as absolutely true would be fallacious. Dr. Mahadevan rightly observes thus : "The doctrine of *nayas* wants us to take into account the standpoint from which an object is understood. If this is ignored, confusion and error will result, i.e., there would be *nayābhāsa* (fallacy of *naya*)."[12] Perhaps, Jaina philosophers held that other schools of Indian philosophy like Vedantins and Buddhists were *ekāntavādins* and that is why, they advocated doctrines of eternalism and momentariness as unconditionally true. But, it is unfortunate that even Jainas themselves did not fully follow the implications of their doctrines of *anekāntavāda* and *syādvāda* in the field of metaphysics. Dr. Ruth Reyna has rightly observed thus :

11 Vide Dr. Satischandra Vidyabhusan's book, *A History of Indian Logic*, p. 167.
12 *Op. cit.*, p. 93.

"The theory that reality and interpretation are inseparable suggests that the Jaina metaphysics are monistic rather than pluralistic, and unless the Jainas can point to an Absolute Reality which projects and particularizes itself in the objects of the world, it betrays its own logic and elevates a relative view into an absolute truth."[13] Dr. Radhakrishnan and Prof. Hiriyanna also see the same defect here.

Before we come to other critical observations, we should like to make some general observations regarding the doctrine of *naya*. Firstly, it is desirable to discuss these seven forms more clearly and critically. We have seen that the first two forms are of simple affirmative and simple negative judgements. A thing (say, a pot) exists from a particular point of view (its substance, place, time and mode) and likewise it does not exist from another point of view (from the point of view of another substance etc.). Again, it (say, the pot) may be said to exist and not exist if both earlier points of views are made successively. If these two points of views are made, not successively but simultaneously, then the thing is said to be indescribable. The remaining three forms are combinations of 'indescribable' with 'is', 'is not' and 'is and is not' respectively. Thus, they propound this theory of seven forms of judgements, which is perhaps unique in the history of logic. Perhaps, nobody else has given such unique and important theory in the history of logic. Naturally, Jainas are very much proud of this doctrine. Mrs. Stevenson has also aptly remarked : "The Jainas claim not to be *Ekāntavadin*..., but *Anekāntavādin*..... , and the part of their philosophy of which they are most proud is the *Saptabhangī Naya*."[14] As a matter of fact, its importance and uniqueness can hardly be denied. No doubt, sometimes some scholars including Samkara and Ramanuja have seen contradictions and absurdity here. They have held that according to this formulation, contradictory attributes are ascribed to the same object at the same time. But this is not the fact. This simply means that the thing is of complex nature and is endowed with infinite attributes and so any judgement about the thing is only partially or relatively true from the particular point of view. 'A' may be red from one particular point of view. 'A' may be 'not-red' from another point of view. So, in reality, there is no contradiction or absurbity. As a matter of fact, this is simply the theory of logical relativism. So, all the criticisms and charges against this celebrated doctrine can be considered to be misplaced and misdirected.

[13] *Introduction to Indian Philosophy*, p. 93, by Ruth Reyna, M.A., Ph.D. (Tata-McGraw Hill Publishing Co., Ltd., Bombay-New Delhi, 1971).

[14] *The Heart of Jainism*, p. 91, by Mrs. Sinclair Stevenson (Humphrey Milford, Oxford University Press, Bombay, 1915).

As a matter of fact, the doctrine of '*naya*' is of far reaching importance in the history of Indian logic. It is unfortunate that Jainas might not have fully followed the spirit of this doctrine in the realm of ontology and religion but that is not the fault of this doctrine. This is not only the sign of broadness and catholicity of Jainas' outlook. But this also shows that during that ancient time they made significant attempts towards precision and clarity so far judgements are concerned. This shows their analytic approach as well. In their own way, they made significant attempts in the direction of linguistic analysis and logical analysis. Prof. N. V. Banerjee has rightly remarked thus : "....the *Syādvāda* and the doctrine of seven fold judgement, despite the objections that have been raised against them by the rivals of Jainism, are of outstanding logical significance, opening up a vista as they do to the reorientation of the outlook on the logic of propositions."[15]

Concludingly, we may observe that the doctrine of *naya*, specially *syādvāda* and the doctrine of seven fold judgement, and also of *śabda-nayas* is immensely important and useful not only historically but also from the present point of view of analysis.

[15] *The Spirit of Indian Philosophy*, p. 188, by N. V. Banerjee (Arnold-Heinemann Publishers, New Delhi, 1974.)

The Jaina Concept of Karma

J. C. SIKDAR

All forces of life and Nature are associated together in the principle of cause and effect—the central theme of studies of all branches of physical and psychical world governing the process of origination, continuity and decay of the substances—living and non-living, gross and fine, developed and undeveloped. The universal law of causation explains and interprets the psycho-physical actions and reactions of beings, which are manifested in the forms of thoughts, feeling and behaviour.

According to Jaina Philosophy, Soul is endowed with consciousness, infinite modes of knowledge, self-awareness, conduct, and of the attribute of neither heaviness nor lightness respectively from the stand-point of condition in its perfect eternal state. But the worldly souls are imperfect for their innate faculty is clouded by a very fine foreign element intangible to the sense, which is called *karma* and is an aggregate of material particles. This *karma-pudgala* (karmic matter), having entered into the mundane soul through the mental, vocal and bodily actions, causes certain conditions in it due to the modifications of consciousness comprising four passions, viz. anger, pride, deceitfulness and greed.

Nature of karma-pudgala (Karmic matter)

The common meaning of the word *karma* is action and this meaning is come across in the Vedic tradition from the Vedic Age up to the Bramanic period. In this tradition *naimittika kriyās* (occasional ceremonies) of day-to-day life, such as, sacrifice, etc., have been called *karma*. It was admitted that the performance of these actions was made in order to please the gods so that they would fulfil the desire of the performer.[1] The meaning of *karma* as action is accepted in the Jaina tradition, but the Jainas do not admit only this meaning as it is pointed out. Each and every activity of the worldly beings or desire is in fact *karma*, but in the Jaina tradition it is called *bhāvakarma*. The non-living material substance which makes soul in bondage, having come into contact with it, due to that *bhāvakarma* (i.e. action of soul) is called *dravyakarma*.[2] It is *pudgala dravya* (material substance) ; its appellation of *karma* (*karma*-

[1] *Mimamsa*, 2. 1. 5.

[2] *kammattanena ekkam davvam bhavetti hodi duviham tu|poggalapindam davvam tassatti bhavakammam tu||—Sat.*, vol. 15.6.

samjñā) is analogical (*aupacārika*), for it is the activity of Soul or it is produced by its action, hence it is also called *karma*. Here *upacāra* (analogy) of the cause is made to be in the effect. That is, according to the Jaina definition, there are stated to be two kinds of *karma*, viz. *bhāvakarma* and *dravyakarma*.[3] The activity of Soul is *bhāvakarma* and its effect is *dravyakarma*. There exists a relation of cause and effect between these two *karmas* ; *bhāvakarma* is the cause and *dravyakarma* is the effect. But this cause-effect relation is similar to the cause-effect relation of the hen and its egg. Egg is produced from the hen, hence it is the cause and the egg is the effect. It is true, but the hen also is born of the egg.[4] Therefore there is the cause-effect relation in both of them. But it cannot be said which is the first or prior. From the point of view of *santati* (continuity) their cause-effect relation is beginningless. Similarly, *dravyakarma* is produced from *bhāvakarma*, so *bhāvakarma* is accepted as the cause and *dravyakarma* as the effect. But the consumption (*nispatti*) of *bhāvakarma* does not take place in the absence of *dravyakarma*. Therefore, *dravyakarma* is the cause of *bhāvakarma* and *dravyakarma* exists like the relation between the hen and its egg from the point of view of continuity (*santati*). Although the cause-effect relation of *bhāvakarma* and *dravyakarma* is beginningless from the stand-point of continuity ; nevertheless, it is known from individual consideration that the cause of some one *dravyakarma* will be some one *bhāvakarma* ; therefore, the relation of priority and posteriority between them can be determined, for one *bhāvakarma* from which one particular *dravyakarma* is produced is the cause of this *dravyakarma* and this *drayakarma* is the effect of that *bhāvakarma*, but not the cause. Similarly, it is to be admitted that even there being individually prior and posterior states, both of them are beginningless from the point of view of class because of there being the absence of *pūrvāparabhāva* (prior and posterior states).

It is evidently clear that *dravyakarma* is born of *bhāvakarma* because Soul becomes in bondage of *dravyakarma* only due to its transformations like attachment, aversion and delusion, i.e. it travels in the world without attaining liberation. The reason why has *dravyakarma* been accepted as the cause in the production of *bhāvakarma* is this that if the production of *bhāvakarma* is possible in the absence of *dravyakarma*, there will be the emergence of *bhāvakarma* in the liberated souls and again they will

[3] *Ibid.*

[4] *amdae paccha kukkudi puvvim kukkudi paccha amdae ? Roha ! se nam amdae kao ? Bhagavam ! kukkudio. se nam kukkudi kao ? Bhante ; amdayai. evameva Roha ! se ya amdae sa ya kukkudi, puvvimpete pacchapete duvete sasaya bhava, ananupuvvi esa Roha !* *BhS.*, 1. 6. 53.

have to come down to this human world. Moreover, there will be no difference between world and liberation. It will have to be accepted that there is the capacity in the liberated soul, to be in bondage just as it is the case with the worldly soul. In such a condition no man will strive for attaining liberation. Therefore, it must be admitted that there is no *bhāvakarma* in the liberated soul because of the absence of *dravyakarma* in it. And there takes place the emergence of *bhāvakarma* in the worldly soul on account of there being *dravyakarma*. In this way, the worldly life is beginningless for the soul owing to the cause of origination of *dravyakarma* from *bhāvakarma* and that of *bhāvakarma* from *dravyakarma* since the beginningless time.

The emergence of *dravyakarma* takes place from *bhāvakarma*; therefore, *dravyakarma* is the effect of *bhāvakarma*; such is the relation of cause and effect. Just as the lump of earth which changes into the form of a jar is the material cause, but it cannot become jar in the absence of potter, even though there is the capacity in it to become a jar, therefore, the potter is the efficient cause, just so there is the capacity in *pudgala* (matter) to undergo transformation into the form of *karma*, hence it is the material cause. But the material substance (*pudgala dravya*) cannot change into the form of *karma* until there is no existence of *bhāvakarma* in Soul. For this reason *bhāvakarma* is the efficient cause. Similarly, *dravyakarma* also is the efficient cause of *bhāvakarma*. That is to say, the cause-effect relation of *dravyakarma* and *bhāvakarma* is *nimitta-naimittikarūpa* (ocasion-occasioned like), for not becoming *upādāna-upādeyarūpa* (material cause and effect caused by it).

For example,
(1) A is the *upādāna-kāraṇa of* B.
(2) B is the *upādeya* of A
(3) B is the *upādeya* of C.
(4) C is the *upādeya* of B.

Three stages are involved in the process of matter which aggregates in the material world. e.g. water-*karma*, for similarly, the stages of mind are involved in the mental world (1) thought of being harmed (2) anger (3) thought of harming. If the earlier stages of mind causes a later stage of mind, the former is *upādāna* and the latter is *upādeya*. If the earlier stage of matter causes a later stage of matter, the former is *upādāna* and the latter is *upādeya*. e.g. water-*particle*, karma-*particle*, earth-*particle*. *Nimitta* : If a stage of mind causes state (stage) of matter or vice versa, then the cause is *nimitta* and the effect is *naimittika*, e.g. (1) Cause : anger (mental stage), effect : *karma*-particle, becoming earth particle (material stage). (2) Cause : Water-particle, becoming *karma*-particle (material happening).

Effect : anger (mental happening).

That is to say, when the *like* causes the *like*, it is *upādāna-upādeya*, when the unlike causes the unlike, it is *nimitta-naimittika*.

The *pravṛtti* (activity) of the worldly soul is called *bhāvakarma* ; the four internal transformations of the soul, viz. anger, pride, deceitfulness and greed are called *bhāvakarma* on the internal transformations of it, viz. attachment, aversion and delusion are *bhāvakarma*. The worldly soul is constantly associated with the body, so its activity is not possible without the support (base) of mind, speech and body. The emergence of the internal transformations like the four passions, or attachment, aversion and delusion of the soul takes place by the activities of mind, speech and body. In other words, it can be said that the mental, vocal and bodily activities of the worldly soul which are also called *yoga* (activity) are tinged with the colour of attachment, aversion and delusion or four passions (*kasāyas*). In fact, *pravṛtti* (activity) is one, but just as a piece of cloth and its colour are called different, just so there are also two names of this *pravṛtti* (activity) of soul, viz. *yoga* (activity) and *kasāya* (passion). Just as a new piece of cloth devoid of colour is of one colour, just so the *pravṛtti* (activity) of mind, speech and body free from the colour of passion is of one colour. Just as the colour of a piece of cloth is sometimes light and sometimes deep, so this *bhāvakarma* is sometimes intense and sometimes mild in the presence of the colour of passion with the operation of activity (*yogavyāpāra*) ; just as a piece of cloth devoid of colour can be small or large, so the activity free from passion can also become more of less. But there becomes the absence of intensity or mildness (*mandata*) of luminosity, being the cause of colour. For this reason, the importance of colour-communicating passion is more with regard to activity. Therefore, only passion is called *bhāvakarma*. In the binding of *dravyakarma* both activity and passion[5] have usually been accepted as the efficient cause, still this is the reason of accepting only passion as *bhāvakarma*. In a nutshell, the four passions (*kasāyas*)—anger, pride, deceitfulness and greed or the faults—attachment, aversion and delusion[6] are *bhāvakarma*. Soul becomes bound by receiving *dravyakarma* from them.

[5] *joga payadipaesam thii anubhagam kasayau—Pancamakarmagrantha, Gatha*, 96, *Bhs*. 9.33. 385.

[6] *rago ya doso vi ya kammabiyam, kammam ca mohappabhavam vayamti / kammam ca jaimaranassa mulam, dukkam ca jaimaranam vayamti//Uttara*, 32.7. *carittamohanam kammam, duviham tu viyahiyam/kasayamohanijjam tu, nokasayam taheva ya//Ibid*., 33. 10
sakasyatvajjivah karmano yogyan pudgalanadatte, TS., VIII.2

The Nyāya-Vaiśeṣika view on Karma :

Other Indian systems of thought have admitted this doctrine of *karma* by different appellations. The Naiyayikas have accepted the three vices or faults, viz. *rāga* (attachment), *dveṣa* (aversion) and *moha* (delusion). The *pravṛtti* (activity) of mind, speech and body of beings takes place on receipt of the impulse from these three vices. Merit and demerit or virtue and vice (*dharma* and *adharma*) orginate from this *pravṛtti*. *Dharma* and *adharma* (merit and demerit) have been called by the Naiyayikas as *saṅskāras* (forces).[7]

[To be continued

dohi thanehim aya ahe logam janai pasai, tam samohaenam ceva appahenam aya aho logam janai pasai asamohaenam ceva appanenam aya aho logam janai pasai adhohi samohaya samohaenam ceva appanenam aya aho logam janai pasai— Sthananga Sutra, 2.2.114.

*micchattam puna duviham jivamajivam taheva annanam/aviradi jogo moho kodhadiya ime bhave//*94, *Samayasaram.*

*uvaogassa anai parinama tinni mohajuttassa/micchattam annanam avirddi bhavo ya nadavvo//*96. *Ibid.*

*jam bhavam suhamasuham karedi ada sa tassa khalu katta/tam tassa hodi kammam so tassa du vedaga appa//*109., *Ibid.*

*cahuviha aneyabheyam bamdhate nanadamsanagunehim/samaye samaye jamha tena avambhutti nani du//*177, *Ibid.*

*mohena va ragena va dosena va parinadassa jivassa/jayadi viviho bamdho tamha te samkhavaidavva//*1.84, *Pravacanasara*

*jo moharagadose nihanadi uvaladbha jonhavmuvadesam/so savvadukkhamokkham pavadi acirena kalena//*2, 1.88, *Ibid.*

7 *BHga.*, 1.1.2 ; *NS.*, 4.1.3, 17 ;
bvam ca ksanabhangitvat samskaradvarikah sthitah/sa karmajanyasamskaro dharmadharmajlrocyate//NN., *p.* 472
See also *NM.*, pp. 471, 472, 500, etc ; see pp *Bha.* about *pravrtti*

Books Received

CONTRIBUTION OF JAINISM TO INDIAN CULTURE
edited by Dr. R. C. Dwivedi
Motilal Banarsidass, Delhi, 1975
Pages xx + 306
Price Rs. 45.00

The Jaina literature, both sacred and secular, is indeed vast and varied. Like the Vedic Hindus and the Buddhists, the Jainas have contributed to the different branches of knowledge—Grammer, Poetics, Kosas, Metrics, Stories, Religion and so on. The Jaina monks devoted their whole life to learning, reading and writing and considerably enriched literature. Language and literature, religion, philosophy and ethics, fine arts and sciences, history and culture of India have inherited the rich culture of Jainism through long course of its development.

The present publication comprises some outstanding papers contributed to a Seminar on Jainism held at the University of Udaipur in 1973. This is a result of cooperative academic venture by scholars of eminence including Professors A. N. Upadhye, H. C. Bhayani K. Krishnamoothy, T. G. Mainkar, P. L. Bhargava, Dalsukh Malvania, M. L. Mehta, K. D. Bajpai, G. C. Choudhury, T. G. Kalghatgi, G. N. Sharma and Upendra Thakur. It is a fine contribution to Jainism which is presented here in all its bearings, comparatively, critically and analytically. In the opinion of Dr. A. N. Upadhye, the Director of the Seminar, "no study in Jainism and Indian culture can be complete without a reference to this work."

JAINISM IN EARLY MEDIEVAL KARNATAKA
by Ram Bhusan Prasad Singh
Motilal Banarsidass, Delhi, 1975
Pages xv+175
Price Rs. 35.00

From the time of the Mauryas Jainism was an important factor in the religious life of the area now covered by Karnataka State, formerly known as Mysore. With the support of many kings, the Jainas erected splendid temples and monasteries in many parts of the region, and the wonderful remains at Sravana Belgola and elsewhere remain to this day as living memorials of the former greatness of Jainism, which still retains the support of many inhavitants of the area. The Jainas were pioneers

in the development of the Kannada language, and they contributed greatly to many aspects of the cultural life of the region.

This book is the first comprehensive study of Karnataka Jainism in the early medieval period. Based on a detailed analysis of literary and epigraphic sources it provides fresh insight into the subject which has received much less attention from scholars. The social, economic and organisational aspects of Jainism together with important changes have received special attention.

SRI MALLISENA SURI'S SYADVADA-MANJARI
translated and annotated by F. W. Thomas
Motilal Banarsidass, Delhi, 1968
Pages 176
Price Rs. 25.00

The present work is an English translation of *Syādvādamañjarī*, a Sanskrit commentary by Mallisena, completed in A.D. 1292 on Hemacandra's (1088-11172) *Anyayogavyavachhedikā*.

Mallisena's work is philosophical. It explains some metaphysical tenets of Jainism as the sevennuance view, the *syādvāda*, the *nayas* (methods), etc. It is mainly argumentative. It also refutes the doctrines of the Vaisesikas, Naiyayikas, Sankhyas, Mimansakas, Lokayatas and the Buddhists.

The learned translator has succeeded not only in unravelling the complicated constructions of Sanskrit syntax but also in explaining the serious problems of human existence.

THE JAINA ICONOGRAPHY
by B. C. Bhattacharya
Motilal Banarsidass, Delhi, Second Revised Edition, 1974
Pages xl+171
Price Rs. 70.00

Professor B. C. Bhattacharyya, the celebrated author of the *Jaina Iconography*, first published from Lahore, was a distinguished scholar of Indology deeply interested in the study of Indian iconography, literature and culture. His researches in the field of Jaina iconography were not only pioneering but still form the basis of research in Jainology. Obviously the book has always been in great demand. By publishing

the book, the publishers has done a great service to the students of Jainology.

Divided into eight chapters it presents an exhaustive iconography of the Tirthankaras, Yaksas, Yaksis, Dikpalas, Navagrahas, Srutadevis, and other divinities. Besides a frontispiece, it has fiftythree plates.

MAHAVIR PARICAYA AUR VANI
by Acarya Rajanish
edited by Dr. Ramchandra Prasad
Motilal Banarsidass, Delhi, 1974
Pages kha + 330
Price Rs. 20.00

A collection of speeches delivered by the Acarya in his characteristic style. It throws new light on the personality of Mahavira and gives new interpretation to his teachings.

THE JAINA THEORY OF PERCEPTION
by Pushpa Bothra
Motilal Banarsidass, Delhi, 1976
Pages xiii + 133
Price Rs. 30.00

Indian philosophers have been too much preoccupied with their theories of inference. As a result, theories of perception and linguistic meaning have suffered from comparative neglect. Besides, though much is known about the theories of perception of the Buddhists, the Naiyayikas, the Sankhyas, very little is known about their criticism by the Jainas. Furthermore, the works that have appeared so far on the subject are mainly concerned with psychology and not epistemology. In this respect the present work that fills up the lacunae is the most welcome addition to the literature on Indian Philosophy.

The book is divided into seven chapters. Chapter one deals with the nature and classification of knowledge. Chapter two discusses the Nyaya, Sankhya, Buddhist, Bhatta and the Jaina theory of *Pramāṇa.* Chapter three analyses the theory of perception according to the Jainas and other schools. Chapters four and five constitute the interpretation and the stages of emperical perception. Chapters six and seven discuss the Jaina theory of perceptual error and the concept of non-sensuous perception in philosophy. Chapter eight discusses the Jaina theory

of non-sensuous perception and its classification into *mukhya* and *saṃvyavahārika* knowledge.

THE PSYCHOLOGY OF ENLIGHTENMENT :
MEDITATIONS ON THE SEVEN ENERGY CENTERS
by Gurudev Shree Chitrabhanu
edited by Lyssa Miller
Dodd Mead Company, New York, 1978
Pages xix+91
Price $ 6.95

This is a meditation handbook, intended to instruct students of meditation in techniques for unfolding and experiencing their inner energy, as developed by the ancient meditative traditions of India.

Based upon a series of lectures given by Shree Chitrabhanu, each of the first seven chapters deals with one of the seven centers of energy within the body, corresponding to the seven levels of awareness, through which we experience different aspects of our inner life force, and describes visualizations, *mantras*, and other methods of meditation for that particular aspect of energy. The eighth chapter applies the psychology of the seven centres to maintaining health and the ninth combines the centres in a single dynamic meditation.

In his previous book *Realize What You Are : The Dynamics of Jain Meditation*, Shree Chitravanu introduced the West to the basic concepts of Jain Meditation. The present volume advances that instruction for the everburgeoning number of students, young and old, who are turning to Jain meditation today for increased awareness.

Jain Youth Forum Publication, Madras

AVINAYAM (No. 6)
edited with commentary by Dr. K. P. Aravanan
Madras, 1975
Pages xvi+177
Price Rs. 9.00

Jaina contribution to Tamil literature is outstanding, especially in the field of grammar. *Avinayam* is one such work. Written by Avinayanar it deals with phonology, morphology, prosody, love and war. The book was destroyed in religious feuds but fortunately for its popularity the later grammarians quoted it profusely in their works. It is from these works of 10th-17th centuries A. D. learned editor has collected nearly 130+11 *sūtras*.

AN EVALUATION OF KALINGATTHUPPARANI (No. 7)
by Dr. K. P. Aravanan
Madras, 1976
Pages 128
Price Rs. 4.00

This is a critical evaluation of a Jaina Tamil work in Parani style. Parani is one of the 96 Prabandhas in Tamil and is employed to narrate and celebrate the victory of kings in the battles. *Kalingatthuparani* speaks of a victorious battle of Chola king Kulothungan. The present writer looks at the work from a new angle so as to bring out its literary excellence and the erudition of the author Jeyamkondar who was a Jain.

ARANERIKKATHAIGAL (No. 8)
(A. Boopala Nainar Memorial Publication)
by Pulavar Asok Kumar
Madras, 1976
Pages 48
Price Rs. 1.50

The book contains ten moral stories of Jaina *Kathānakas* collected from different sources. It is a fitting memorial to A. Boopala Nainar, a philanthropist. Stories are with illustrations.

ARUGAN ANTHATHI (No. 9)
(A. Munibadra Nainar Memorial Publication)
by Prof. Narasingaperumal
Madras, 1976
Pages 32
Price Rs. 1.00

The book is in praise of the Arhat in the *anthathi* style where the succeeding stanza begins with the last word of the preceding stanza. Prof. Narasingaperumal has ably narrated the merits of the Arhat..

TIRUKKURALIL ARIVUTHURAIGAL (No. 10)
(articles contributed by 26 authors)
Madras, 1977
Pages 8+440
Price Rs. 22.00

Tirukkural known as 'Tamil Veda' needs no introduction. In the present volume 26 scholars have contributed each an article on different branches of human knowledge as is found in this great work. The article 'Religion in Tirukkural' clearly states the conviction of the author of the *Kural*. In one article the writer narrates how the footprints of Sri Kundakunda, the author of the *Kural* worshipped in the temple at Mylapore in Madras were removed. It is a valuable addition to the works which throws light on the *Kurals*.

ARUNGALA CHEPPU (No. 11)
(A. Suyamprabha Ammal Memorial Publication)
commentary by Dr. K. P. Aravanan
Madras. 1977
Pages 182
Price Rs. 9.00

Arungala Cheppu means 'The Casket of Jems'. It is in the same style as *Tirukkural*. It gives in nutshell the basic principles of Jainism.

The name of the author is not known to us. It is believed that it is the Tamil version of *Ratnakaraṇḍa Srāvakācāra* of Samantabhadra.

There are 181 couplets. The commentator not only explained them in lucid style but had given the stories as referred in the verses fully in in the appendix.

TIRUKKURAL (No. 12)
Madras, 1977
Pages 4+144
Price Rs. 7.00

Compounding of words in the couplets of Tirukkural has been made simple in this book so as to enable a lay reader to follow it easily. It also

contains essays contributed by 5 eminent scholars showing the Jaina nature of the book.

SIVAKOTTACARIYARIN NALLARA KATHAIGAL (No. 13)
translated by R. Mathivanan
Madras 1978
Pages 256
Price Rs. 12.00

It is Tamil adaptation of the Sivakkotachariar's *Vaddaradandi* in old Kannada. It consists of 19 stories of great personalities some of which are historical. *Bhagavatī Ārādhanā* in Prakrit seems to be the source book of the Kannada work. Mr. Mathivanan has added a chapter at the end showing the similarity between the old Kannada and Tamil.

ELANGOVADIGAL SAMAYA (No. 14)
by Jeevabandhu T. S. Sripal
Madras, 1978
Pages 112
Price Rs. 6.00

Jeevabandhu T. S. Sripal has tried to establish in this book that Elangovadigal, author of *Silapathikaram* was a Jain.

Our Contributors

SHREE CHITRABHANU, the spiritual guide of the Jain Meditation International Center, 120 East 86th Street, New York 10028.

P. C. DAS GUPTA, Director of Archaeology, Government of West Bengal.

S. B. P. SINHA, Reader in Philosophy, Bihar University, L. S. College, Muzaffarpur.

J. C. SIKDAR, Senior Research Officer. L. D. Institute of Indology, Ahmedabad.
